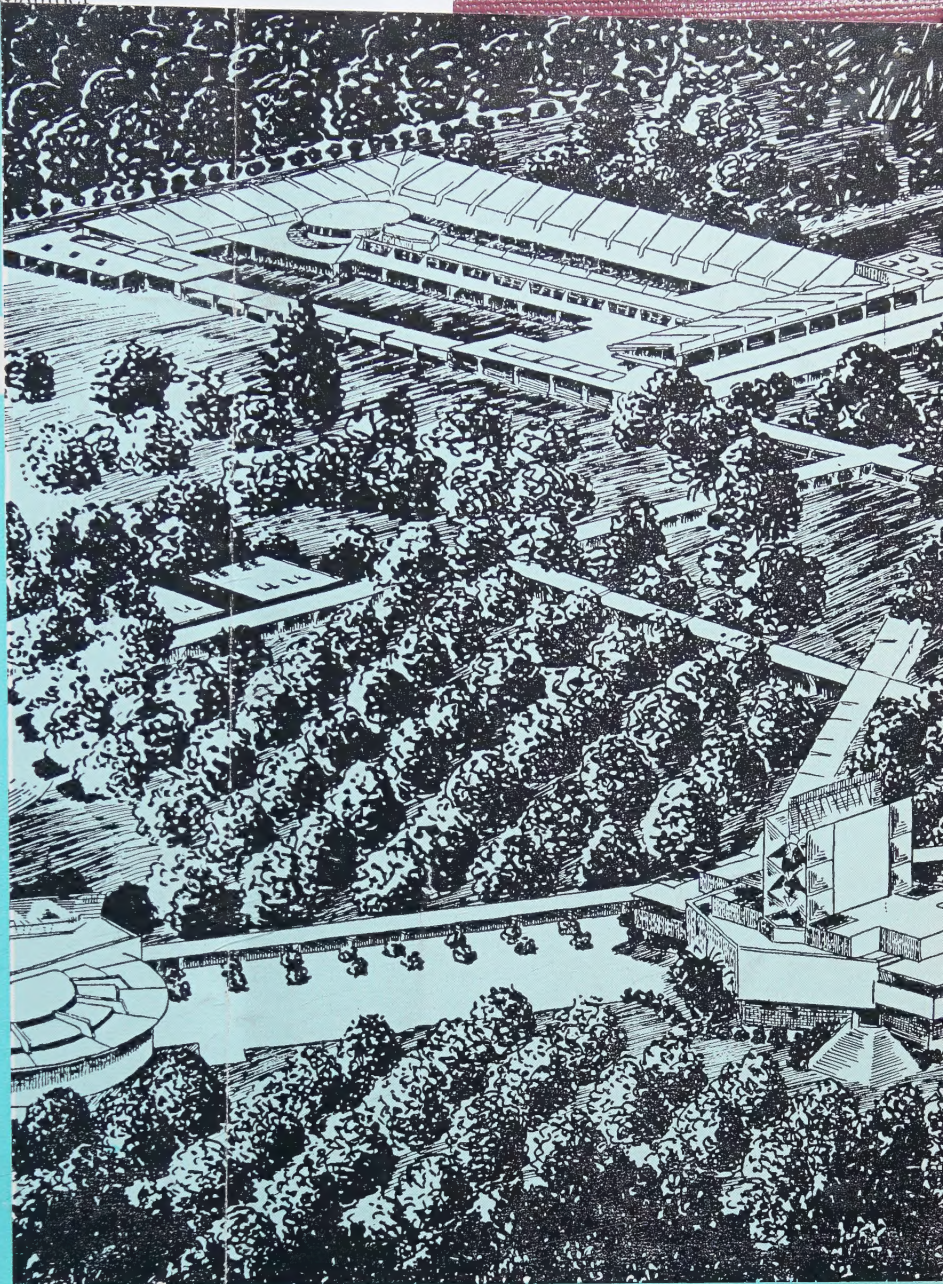
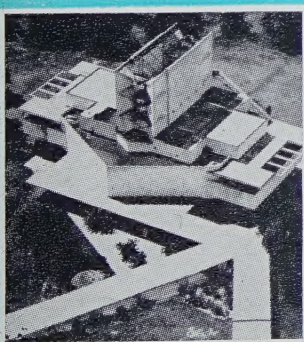
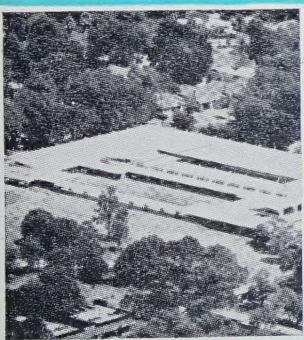
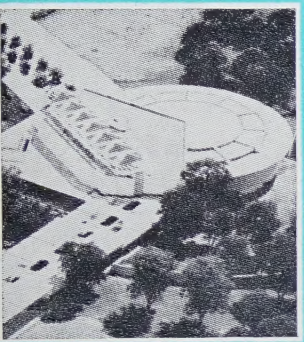


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September-October 1955



*Florida Southern College—designed for the future*

# *Church and Campus*





TRUSTEES OF COLLEGE OF PUGET SOUND LOOK OVER A MODEL OF THEIR COLLEGE CAMPUS

COVER PICTURES: ARCHITECT'S "BLUEPRINT" OF THE FLORIDA SOUTHERN COLLEGE CAMPUS, DESIGNED BY FAMED FRANK LLOYD WRIGHT, THIS CAMPUS PRESENTS A REMARKABLY FRESH CHANGE FROM THE OLD, GOTHIC STYLE OF COLLEGIATE ARCHITECTURE. THE SMALL PICTURES SHOW AERIAL PHOTOGRAPHS OF (TOP TO BOTTOM) THE LIBRARY, INDUSTRIAL ARTS AND HOME ECONOMICS BUILDING, AND CHAPEL. THE BUILDINGS ARE SET IN AN ORANGE GROVE IN LAKE LAND, FLORIDA. DR. LUDD M. SPIVEY IS PRESIDENT

Volume 46

No. 1

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### Church and Campus

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# LEARNING, GOOD GOVERNMENT, *and the* CHRISTIAN RELIGION

METHODISM'S  
COLLEGE OF PUGET SOUND  
TACOMA, WASHINGTON

by Christian Miller

IN one of his Household Tales entitled: "The Tree of Life," Hans Christian Andersen, the Danish storyteller of about a century ago, describes a room in the "house of life" in which the images of things and events past, present and future, near and far, could be projected onto the walls of the room in lifelike vividness for the edification or entertainment of the beholder. This was accomplished at the mere wish or command of the viewer without the intervention of any kind of mechanical or electronic device, for, of course, TV had not yet come to pass in HCA's day.

The present writer could wish for each one of his readers a similar device in his own home in order to bring to life before him the multivaried facets and ever-changing scenes, activities and personalities that have and do now make up a modern college like the College of Puget Sound, in Tacoma, Washington. What a kaleidoscopic performance that would be! But, unfortunately, the writer's meager words must still carry the burden and their author can only hope that the reader will, on the thought screen in his mind, get a few glimpses of this institution serving the great Pacific Northwest area of our country.

In another and very real sense the College of Puget Sound, and the other educational institutions under the auspices of The Methodist Church, is itself an example

of such an image-room in the "house of life." The room (the campus) is full of viewers, participants, learners, i.e., the students. The plant represents the present realization of the aims, plans and hopes of the founders, the gifts of thousands of loyal supporters. The faculty, the instructional program, the libraries, the laboratories, the field activities, are the instruments which bring out in the students the concepts, the ideas, the skills, the appreciations, the loves and the hates, the driving forces that shall lead our people in this atomic age. This room, the college, deserves your consideration.

As one of the schools under church auspices the College of Puget Sound is definitely one of the younger set. Its inception took place in 1884 when the Puget Sound Annual Conference, now the Pacific Northwest, a short time before Washington Territory became a state, passed an enabling motion for the founding of an "institution that should be an honor in the land." It was not, however, until 1890 that the Puget Sound University registered its first classes. The high hopes and aims of the founders were followed by about twenty years of struggle and slow growth as the infant institution strove to establish itself in the still rather pioneer type of economic, intellectual, and cultural life of the young State of Washington. The "university" un-



derwent three changes in name, location, and organization, and at least one near-death, by the time of the first world war.

The final and most important move took place in 1924 when the college moved to its present campus in the north end residential district of Tacoma. Since that time the institution has progressed steadily. The enrollment is now 1,400 as compared to a pre-World War II enrollment of around 650.

The College of Puget Sound is strategically located to serve the entire Pacific Northwest Conference, which includes a large and varied geographical area increasingly important in natural, industrial, and population resources. Tacoma, the home of CPS, is one of the three largest cities in Washington State and the contiguous area is one of tremendous actual and potential growth. All population forecasts indicate an accentuation of these forces.

The college has a spacious sixty-acre campus of good topography and landscaping. The grounds and plant have an estimated value of over three and a half million dollars. Additions in buildings, facili-

ties and equipment are being made every year. Because of the growing enrollment pressure, further expansion will have to follow, to the point perhaps, of providing for 5,000 students within the next ten-year period. Barring unforeseen developments, CPS should continue to grow and prosper with its region. Indeed it must do so, if it is to serve adequately its constituency.

What, then, does this institution mean to The Methodist Church which chartered it and under whose auspices it continues to operate? Strengthened ties, or indifference? What does it mean to the local community and society of which it has become such an integral part? Further cultivation of its possibilities? or neglect? What, finally, does it, or will it, mean specifically to each one of the great host of students, teachers, and other folk who have or will pass through its quadrangles? Increased inspiration and stimulation to creative endeavor? or wasted opportunity?

Rightfully, the church, even though only about one third of the student body declares Method-

ist preference or affiliation, can look to the College of Puget Sound as a source of some of the leadership it needs. Each year, about fifty students enter the college to prepare for the ministry, for religious education, for church music, and for other full-time work in the religious life of their day. More important still should be the fact that future lay members and workers in the local churches will have received their higher education in an environment influenced by Christian thinking. They will be the ones who will fill positions of responsibility in the professions, business, industry, and all other phases of life.

They should have, because of their student experiences, acquired a deeper appreciation of the vital importance of religion in life, and be able to express it in a more earnest willingness to assume a responsibility for the good life in their communities.

What does the local community gain by cherishing such an institution in its bosom? Just a few hasty glimpses here, mere names, perhaps, from A to Z. Many features are complimentary to the



ACCOUNTING LABO-  
RATORY, DEPART-  
MENT OF BUSINESS  
ADMINISTRA-  
TION, COLLEGE OF  
PUGET SOUND



public. Exhibits in art galleries, science museums, occupational therapy shops and laboratories, library, music studios, audio-visual facilities.

Participation activities open to the public: Civic orchestras, choral productions, current events lectures and speakers or performers before local organizations, special interest clubs and activities such as the Astronomy Club, biology groups, Tacoma Orchid Society, Parent-Teacher Leadership Conferences, Industrial and Business Education Conferences, a wide variety of late afternoon, evening, and summer-school study programs, private music lessons, summer outdoor concerts, outings, tours.

Entertainment, inspirational and recreational opportunities: dramatic performances, athletic contests, musical performances of many kinds, debate and forensic tournaments, ski and winter resort facilities maintained by the student body in the heart of the Cascade Mountains.

Economic returns: a large and constantly growing payroll, most of which goes into circulation locally; supplies and materials; a large and attractive campus, adequate parking space (for how long?), and tasteful, modified Tudor architecture in competently planned buildings. The Everill S. Collins Memorial Library, opened just last year, is recognized as one of the finest college libraries in the country. The Music Building, the Memorial Field House, the residence halls for men and women also deserve mention. An Olympic-sized swimming pool, which will in the near future be constructed on the campus, the funds having been provided last fall by a local philanthropic organization, will provide a much needed element to the campus and the community.

And lastly, one of the pleasantest features of all is the Killworth

to the college last fall by W. W. Killworth of the board of trustees in memory of his brother. These carillonic bells ring in each hour of the working day, and at certain hours offer full concerts played by the college carillonneur from the console in the Music Building to the enjoyment and inspiration of all within hearing. Yes, there is "music in the air" on the CPS campus, and the community can hear it as well as sense it.

What does the college mean to the young people for whom it exists? Again only a few glimpses or flashes on your thought screen may be offered. First, and basically, of course, there is the day-to-day participation in all forms of classroom activities and all the supplementary details that go to make up a student's study program. Through the libraries, the laboratories, the practice rooms, the in-the-field exercises the student is brought into contact with his problem and/or major fields of interest and how best to meet them. The classroom extends into the society of which he is a member through the work and interests of different faculty members and college departments.

Through the AFROTC the student begins to learn his part in the common defense of his country. Those planning to become teachers join, through Future Teachers of America, as affiliated members of state and national organizations in that profession. During a full year, or more, the future educators work part of the time in the public-school classes to sharpen their ability in turn to take charge of classes in the schools. The graduates of the occupational therapy studies must do a year of clinical work in a hospital or institution caring for the handicapped. The nurse-to-be must enter the hospital to complete her training. College is combined with practice. In music or art the tyro must share his abilities with the public and win for himself the



STUDENTS PAUSE IN THE CLOISTERS AT COLLEGE OF PUGET SOUND, TACOMA



approval or plaudits that accompany success, or the oblivion that follows on failure.

Through the International Relations Club the student of history, political science, and community affairs learns to consider the problems of other peoples, places and times. Through cooperation with the Union Scandinavian School of The Methodist Church in Gothenburg, Sweden, the college has offered him a chance to travel, and to study for a summer abroad. From exchange students from many countries he has received much of knowledge, understanding and appreciation of other nations. The one-world idea is not a strange and horrendous monster to a student in a Christian college.

Through the fraternity and social life on and off the campus, the student gains experience and appreciation for the amenities of individual and group living. Athletics and sports activities provide for the physical welfare of the body. The student Christian association, the inspirational convocation programs, and religious life emphasis services give him high moments of insight into the nature of man, of his God, and of the Saviour who died that man might have life everlasting. Of his means he gives to help those less fortunate than himself, whether at home or abroad, developing his sense of humanitarianism. He is learning to be a good citizen as well as a scholar.

There is a business end also. Tuition must be paid, as must the cost of meals, lodging, and the many incidentals of college life. Many students are married, have families, have served in the armed forces, have jobs, maintain automobiles. (The college office has over six hundred cars registered for entrance to the campus.) It takes money to go to college these days. A remarkably small proportion of the total student body is entirely dependent upon parents

or others for their support. They are "earning their way." Nearly two thirds of the students live within commuting distance of the college. Some students get financial aid in the form of scholarships, loans, or work scholarships to assist in many of the academic departments. The student learns to recognize his financial obligations for services received. In its turn the college itself has operated on the principle of budgetary control,

having the money on hand or in definite sight before spending it, and in all ways to try to live within its economic means, and to render a high-quality service.

Yes, the bells ring out over CPS in the north end of Tacoma, but the significance of that melodious act reverberates throughout the city, the state of Washington, the entire country, and even the world abroad. That indeed is the College of Puget Sound.

## **Are Student Loans Appreciated?**

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**Board of Education of Methodist Church  
Division of Educational Institutions  
Nashville 2, Tennessee**

**Dear Sirs:**

**Enclosed are three checks totaling \$59.71.**

**I believe this amount will cover the unpaid balance on my loan. If, however, further interest has accrued, kindly let me know so I may finish payment as soon as possible.**

**I found the willingness and foresight of the church to be my greatest help in time of physical and financial need.**

**The amount loaned to me by the church mitigated much hardship during the months following a motor accident which occurred the summer preceding my senior year of college.**

**Very gratefully  
Clara M. Carle**

**(If you are not acquainted with the help The Methodist Church offers through student loans, write for information from the Department of Student Loans and Scholarships, Board of Education, Box 871, Nashville 2, Tennessee.)**





# AN OPEN LETTER *to parents*

*at the beginning of the college year*

FROM A DEAN OF WOMEN

## Dear Parents:

Ever since your daughter came to live at your house, you have looked forward to the day when she should enter college. And now you may think that because you, or she, have decided upon an institution (or, more likely in these days of congested enrollments, some institution has decided to squeeze her in); because you have steeled yourself to paying the bills; and outfitted her to compete with the Jones girl; that your part is done.

Doubtless she thinks so, too. But is either of you a "free agent" in this matter? Even more certainly than she packs her nylon sweaters into her trunk; or drops her zipper notebook into the pool car; or streetcar or bus tokens into her purse (depending upon whether she "goes away" or merely "goes"

to college), she takes you right along with her. Your daughter will be homesick. If she is not, it may mean that you planned against it when she was eight days old, instead of eighteen years, by not spoiling her. However, most girls have a little comfortable spoiling and hence most girls are homesick. You might even joke about it before she goes, but *please* don't be apprehensive and don't be too sympathetic. It will make it harder for her. The more solicitous you are, the more it is impressed upon her that home is the sheltered place where people care about you, and that college is the place where everyone is indifferent to you. Maybe this is what you wish her to think. But it is not true. One of the greatest tragedies in life is the child who never grows up, who never learns to leave the

sheltering arms and become a woman. College will help her to do this, but if you encourage her to look back longingly instead of lovingly at her childhood as days of dependence and protection, instead of as days of growth and development, it will be harder.

My first urgent plea is: Let your daughter grow up.

Remember you cannot continue to make decisions or fight her battles for her. She will find many things not to her liking. If she learned early in life that "I'll tell my mother" brought intervention from home, she may continue to resort to this expedient. Perhaps she will not like her room; that is quite likely when she first comes, for dormitory rooms take unto themselves fascinations from memories rather than from interior decorations. Perhaps she will not



like her roommate at first sight, and it is equally likely that she may not, for she, too, is probably weighing *her* roommate in the balance and finding her wanting. Perhaps she will not like the food, and it is quite likely that she will not like all of it, for menus will not be planned for her but to furnish a balanced diet for a houseful. If she does not like all these things and many more, and if she writes all about it to you, please, for *her* sake, do not sit down and write all about it to the college authorities. Rather, if you *could* be brave enough to write back and say that you are not one bit surprised; that life is like that; and that you expect her as the daughter of her parents not to whine but to make it all contribute to her educational adventure and the enrichment of her personality, you would be doing the Rock-of-Gibraltar act, and it really would make the early days at college easier for your daughter.

My second plea is: Let your daughter grow up.

"But," you are waiting to protest, "sometimes there are legitimate complaints which will hamper her success in college even more than my desire to keep her my little girl, such as being obliged to room with a girl who is equally devoted to smoking and to sleeping with closed windows; or being advised to take biology when she wants chemistry."

Right! There are many legitimate complaints and every college wishes to untangle the causes if possible, and the college will, if it is given a fair opportunity. But the most expeditious way of accomplishing this is not for daughter to write home and for the parents to write back. Very often parents misunderstand the real complaint, or daughter has changed her mind while letters were being exchanged, and the last estate of that daughter is worse than the first. The way to rectify a mistake is for daughter to go to the proper college authority,

by appointment, and present the case. Any college authority who is worth his or her salt will give just as sympathetic a hearing to a student as to her parents, and a much more intelligent hearing because the information received is not secondhand.

My third plea is: Let your daughter grow up. And, parenthetically, it may "save face" for you, for there have been known cases where even parents were refused special favors.

Do not encourage her to break student government rules for your sake with the assurance that you will make it right. Parental interference would not be tolerated in civil court; why should it be in student government, which is a preparation for adult government?

Let your daughter grow up so that she accepts responsibility for her own acts.

Do not tolerate any attempt to sidestep the regulations of the health service of the institution.

Expect her to grow up in her respect for her own body and in sharing responsibility for public health.

In behalf of hundreds of girls who will this year meet with a certain type of social disappointment unique to college campuses, I would beg you not to give your daughter the impression that unless she makes a certain sorority or dates early and often (and late!) she will not be carrying on

the family tradition and might as well have stayed at home. If her friends' parents are gloating audibly and irritatingly over such conquests on the part of their daughters, it may be a smoke screen to conceal the lack of progress in other directions.

If you have really abandoned yourself to sending your daughter to college, let her grow up.

As a freshman she will be subjected to a certain amount of teasing from the sophomores, as all young or unsophisticated beings are from those who so recently have been equally young and unsophisticated. It is a means the second-year people take of reassuring themselves concerning the authenticity of their own dubious maturity. This will be especially true if your daughter attends a relatively small college, or if she associates herself with a small group in a larger institution. Sometimes this teasing is directed toward her actions and sometimes toward her gullibility. In either case she may need your more seasoned balance to aid her in preserving her sense of humor, and her judicial sense.

If she recounts to you perfectly shocking tales concerning the behavior or pronouncements of faculty or administration, you may help to keep her from becoming the laughingstock that her tormentors would good-humoredly enjoy seeing her become, by urging her to believe only what she knows is true. She might be very much chagrined to discover that she has been treated to some stock stories that have befooled freshmen in colleges the country over for many college generations, merely by the glib expedient of substituting local names and situations. Insist upon her being grown up to the extent that she does not become an easy victim of propaganda.

My next plea is not to forget that there are only twenty-four hours in the day. What is spent in doing one thing cannot be em-





played again for another. If your daughter is living at home and commuting, do not feel hurt if she does not continue all the community and home activities in which she participated when she was in high school. If she must earn her way through college, remember that she cannot be studying while she is working, nor can she be sleeping or becoming a campus social light.

Then there are your own youthful passions and aims which once were the breath of life to you and which you therefore want her to enjoy to the utmost. But do not expect her to "just love mathematics" or to make the Dramatics Club, or to major in teaching simply because you did. Expect her to grow up in that she develops her own personality and cultivates her own intellectual enthusiasms—even as you did!

And now comes the most ruthless of all requests. Do not expect more of your daughter than she is capable of doing. In spite of the Declaration of Independence, neither all men nor all women are created equal. Perhaps your daughter *was* valedictorian of her high-school graduating class; in college she will be competing with a host of other valedictorians, many of whom may have had better preparatory training than she had. Perhaps your daughter was not valedictorian; she will still be competing with many of these first-honor girls.

Don't insist that she could get A's if she would only work, unless you know that she is not working. I have known many girls who were conscientiously doing their best and might have been proud of the C's and B's on their records because those grades represented real achievement on their part, to break down under parental dissatisfaction which insisted upon higher grades. And as for the girls who get D's and F's because their ability is not the kind that is required for college work, no one

can describe the suffering they have undergone.

Let your daughter grow up to the extent of recognizing her own abilities and limitations and making the most of them.

And along with her acquisition of the realistic approach, be hospitable toward the possibility of her acquiring some idealisms. You did at her age. Don't you recall that it seemed entirely credible that the purposes and enthusiasms of your generation should effect a noticeable change in the social order? Some of your generation still cling to those idealisms. It is to such as they in every generation that society is indebted for the few inches of progress that are made. But for many more, those dreams have faded out under



the blaze of adult cynicism. Encourage her to progress from dreaming the dreams of youth to seeing the visions which proclaim healthful and hopeful, rather than frustrated, maturity; for the world has need for such women.

And finally, expect that she will learn something. Yes, just like that. You are sending her to college because you wish her to have her horizon stretched even beyond yours. You want her to be educated. Do not be too skeptical or scornful of that which she learns. Even if she should learn that the way in which she has been holding her fork is wrong; even if she should learn that your own fav-

orite poet ranks higher in morals than in poetic ability; even if she should learn that the earth is spherical instead of square, do not be resentful or too incredulous. You are paying tuition for her to learn something from people who have spent lifetimes in pursuing truth in their fields. If it does not conflict with truth, why should you fear that she might learn a little more of that which we all "know in part" only?

Administrative officers, too, are endeavoring to loosen the bonds with which they sometimes hold her too securely. We both know that there are times when she is quite unwilling to grow up, but is content to return to being the little girl who must be sheltered and prodded. But if college is to mean to her all that we both hope for, she must emerge from it not as a child but a woman who is unafraid to face life and eager to make her contribution.

Many of you do just those things which I have been pleading with you to do. It is because you do, that so many college women have the poise and graciousness of living which we all admire in womanhood and which we covet for our own daughters. And it is these daughters and their example who do more for the other daughters than any precept or injunction which we as college authorities may set down. For this we thank you; and your daughters will thank you with increasing appreciation in the years to come, for your great gift to them of understanding and the right to develop individual maturity.

Yours in sincerity,

*A Dean of Women*

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*12 WORSHIP SERVICES on WORLD SERVICE* for use in church schools give congregations an around-the-world view of The Methodist Church at work.

Cost is \$1 from Source Publishers, P. O. Box 485, Nashville, Tennessee. Cash must accompany order.



# *the* PASTOR *and the college* STUDENT

by Harvey Brown

The understanding and sympathetic pastor has an interesting and, in many cases, a unique relationship to the college students of his parish. Only a few ministers actually capitalize on the opportunities this relationship offers.

The church today is beginning to see how the church of yesterday failed to prepare its youth to anticipate the experience of college and university life. Not enough thought has been given to the continuity of its ministry. The church has great equity in its young people. It has conditioned, well or poorly, those who must make the transition from home, school and community to the college campus.

Because of this training and its place of priority in the life of the student, the church is best prepared of all religious forces to continue the religious education of the student, in cooperation with the college and university. The local church and the religious forces on the campuses must begin to face the educational task as a whole—thus seeing relationship of higher education to all that goes before in the education of a person. Also, greater care must be given to the tasks of relating the individual to active church life after graduating.

The pastor who senses the problem and the needs of his young people will assist in bridging the gap in two glaring omissions in the ministry of church and college. The pastor can make the difference in helping students to adjust to college and prepare the church for a new and serviceable relationship in church after college.

One effective ministry has been performed by the preacher in the role of being a counselor and pastor to students. Opportunities for

such ministry occur in the following areas:

(1) To counsel with high-school students during senior year about what is involved in the choice of a college. It is important that the student know what to expect and what resources are available to him in every area of his experience.

(2) To maintain a pastoral relationship to his students—occasional letters and possible contacts through the faculty.

(3) To utilize the opportunities offered through the "Student Recognition Day" program during the Christmas vacation period.

Students should be called upon by the home church to give an account of their experiences at college.

It is fitting for the church to give this recognition to its students in a family night program, before the student returns to his campus. Students, prospective students among the high-school seniors, families and the community all profit by these student recognition occasions in the local church.

(4) To use as effectively as possible individual students and deputation groups from campuses when Methodist Student Day is observed. No cause in the church deserves more careful planning and intelligent consideration than the Scholarship and Loan program of Methodism.

(5) To establish a relationship with the Wesley Foundation director at the state or independent campus if students are enrolling on these campuses—if to a church college, write to the Director of Religious Life. These workers are in a real sense your associates. Such a cooperative relationship will assist your church in keeping

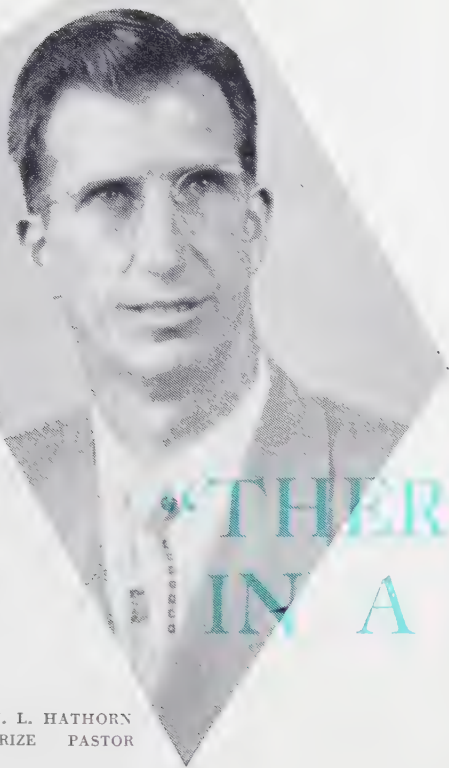
a continual and sustaining ministry to your student membership.

(6) To encourage and support the campus religious program by providing information concerning your young people from your congregation and by encouraging your young people to become participants in the work camp, caravan and other features of Summer Service work. Here is the training ground for effective churchmen of tomorrow.

Yes, the pastor can make a difference! If we are to meet the challenge of the church on the college and university campus we must work together—local church and campus. Students 35,000 in number from other lands are on our campuses—the campus is a great mission field. These students are among us and the church is responsible for providing a Christian fellowship in a Christian community.







## “THERE'S GLORY IN A GOAL”

H. L. HATHORN  
PRIZE PASTOR

by WEBB GARRISON

HOWARD L. HATHORN, pastor of five churches in and near Egypt, Mississippi, has demonstrated the value of long-range planning. “There’s glory in a goal,” he says. “By selecting worthy objectives and working toward them one step at a time, any individual or church can be transformed.”

Born in rural Mississippi, he was reared on a small farm. After graduating from Louisville High School in 1942, Howard planned to go into the raising of cattle. But he was inducted into the army within a few months. Discharged in 1946 as a technical sergeant he returned home, bought a small farm and a few registered Herefords.

From childhood he had been closely related to the church. Now he began to assume a place of leadership in the home community. In succession he served as president of the youth fellowship, chairman of the board of stewards, and assistant superintendent of the church school.

Part-time Christian service led

to full-time commitment; in late summer, 1950, he asked the quarterly conference for license to preach. Eager to serve, but recognizing that his whole future effectiveness was at stake, Howard established his first long-term goal: a college education. Almost simultaneously, he entered Wood Junior College and received an appointment as pastor of five-point Derma Charge.

In addition to full-time study, he drove six hundred miles a week to and from the parsonage. During his first year as pastor, forty-six persons joined churches of the charge by profession of faith. A new church building was erected and another repaired. Rhodes Chapel, launching the first educational program in the history of the congregation, organized a Sunday school which attracted average attendance of forty-four.

Transferred to Buena Vista Charge, in 1952, Pastor Hathorn selected two goals. First, he determined to establish a more adequate organization to implement the full program of the church.

Second, he outlined plans for a program of personal study. Taking short steps in planned sequence, he has made remarkable progress in both areas.

The full commission organization as outlined in the *Discipline* is set up in each church: Buena Vista, Boone’s Chapel, Egypt, Ebenezer, and Pleasant Grove. “The commissions aren’t functioning perfectly,” the lanky minister admits with a grin. “But we’re making progress. At least, each of our 371 members knows his church is working in four major areas—each guided by laymen.”

Hathorn issues a monthly charge paper and has led his congregations to adopt the Methodist bulletin service. Each church has educational facilities, and all are heated with gas.

This year, Buena Vista Charge had its first Leadership Training School. Three accredited teachers issued thirty-three certificates. “This compares with three credits in 1954 and five in 1953 when we merely cooperated in a subdis-



strict training enterprise," the pastor reports.

"We are in the midst of planning for a new parsonage that will soon be a reality," he says. "Our people are now busy trying to contact all nonresident members. We have new roll books in each church and are trying to correct—not purge—our rolls. This job should be completed before annual conference.

"There are many things in progress or being studied for possible adoption. Some of these projects are trivial and purely local. Others, such as participation in a mission special, have wider implications.

"In summary," says Howard Hathorn, "we are trying to carry on a planned program. We are actually laying the groundwork now for work several years in the future."

It was precisely such techniques that projected one church of the charge—tiny Egypt—into national prominence in 1953. Members of the congregation—all sixteen of them—agreed that it would be profitable to enter an improvement contest sponsored jointly by Sears, Roebuck and Co. and Emory University. They had no thought of winning, but felt it would be good training to conduct required surveys and choose definite objectives.

Incredibly, Egypt won top prize in the South-wide competition.

"That thousand-dollar award was by far the least of the benefits we received," says Mrs. J. S. Howell. "Each of our planned projects brought many, many beneficial returns. We discovered that no congregation is too small to accomplish real results in both church and community life."

While leading his people in establishment of a rounded and constantly growing program, Howard did not neglect his second objective—his own preparation for more effective service.

Even before his graduation from Mississippi State, he began attending a short-term summer school at

Emory University, Atlanta, Georgia. This school is one of more than a dozen sponsored by the Department of In-Service Training of the General Board of Education.

"My work at Emory has given me new insight into problems and opportunities of the ministry," says Hathorn. "Books are fine, but the personal contact and instruction found in a School for Approved Supply Pastors are much superior to home study.

"Dr. J. Richard Spann and his associates in the Department of In-Service Training are due great credit. They have made a significant contribution to the ministry of the church through establishment of these short-term summer schools."

Launched on an experimental basis some ten years ago, the program of summer training has become a major enterprise. This year, more than one thousand Methodist ministers will study in sixteen schools of three to five weeks' duration. Through this unique educational enterprise, any Methodist minister can increase his effectiveness.

"It really isn't difficult," says Howard Hathorn. "Any man who sits down and looks at the list of books in the Course of Study is likely to throw up his hands in despair. That list has so many books that the job appears very big.

"Planning is the way to whittle it down to size. Any big job can be broken down into a number of small ones. Taking them in sequence, no single task is impossibly large. But when they are added to one another, progress results."

Pastor Hathorn is quick to depreciate significance of honors that have come to him and his people. He points out that mere winning of a large cash award, and consequent publicity, does not necessarily guarantee continued healthy growth.

"Far more important than any award," he says, "is determination to continually take stock—regu-

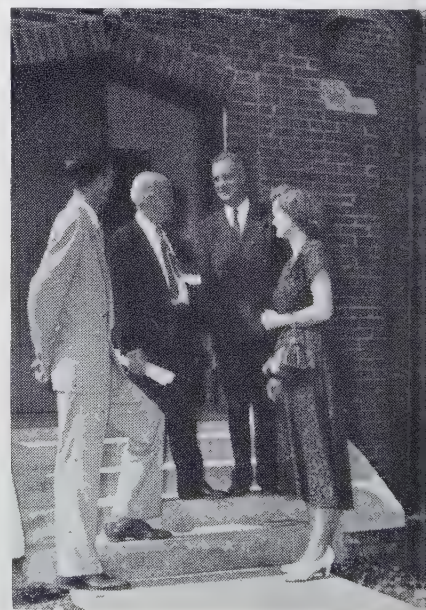
larly selecting new objectives for the future. After that, there's nothing to do except work toward them in orderly fashion."

Exemplifying the "Methodist" spirit at its best, the Mississippi pastor has demonstrated that every minister can grow in personal effectiveness and lead his people to do the same.



LEFT TO RIGHT, J. C. HAYNES, G. ROSS FREEMAN, AND DEAN H. B. TRIMBLE OF EMORY'S CANDLER SCHOOL OF THEOLOGY CHAT WITH PASTOR HATHORN

PASTOR HATHORN, LEFT, GREETES DEAN TRIMBLE AND BISHOP MARVIN FRANKLIN OF THE MISSISSIPPI AREA, WHILE MRS. HATHORN WATCHES





# *the* MISSION *of the* CHRISTIAN COLLEGE *to the* WORLD

by THOMAS S. KEPLER

JEREMY TAYLOR was the son of a Cambridge, England, barber. In the formative years his father taught him some of the fundamentals of learning, especially in mathematics and grammar. Jeremy went on to Cambridge University and later became a bishop in the Church of England. At Taylor's burial service a friend, George Rust, said in eulogy: "He had the good humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a counselor, the sagacity of a prophet, the reason of an angel, the piety of a saint; he had devotion enough for a College of Virtuosi." We would wish that all our graduates might in their maturity measure up to the qualities of Jeremy Taylor. If so, Utopia might be around the corner.

The contribution of the graduates of our Christian colleges to the world is no longer a mere academic problem, worked out speculatively in an ivory tower. The time has arrived in history when we are playing the game of life "for keeps." Two fashions of

living are struggling for leadership in the world. One is the way of materialistic communism, based upon the thinking of Karl Marx, Nikolay Lenin, Friedrich Engels; a way of life which has the passion to liberate the masses and form them into a classless society, but badly founded upon atheism, materialistic determinism, and a suppression of the freedoms with which man should be endowed. The other ideology is called "Western Culture." It represents that way of life which roots in both the philosophy of Greece and the religion of Israel, which was inherited by the Romans, and took upon itself a new impetus in Jesus and first-century Christianity at a time in history when the wisdom of the Greeks and the passion of the Hebrew prophets were cooling; was transfused by the Church Fathers as they wove Christian teachings into its fabric; has been enlarged by writers, scientists, philosophers, and artists up until the present time. It is that culture which interpreters about the time of the French Revolution began to feel was growing ill, and prophesied that unless some panacea

were found, its downfall would be inevitable. Such a culture with a belief in God and man has fostered man's freedom in the important areas of life.

## **Christian Colleges Need a Basic Education Principle**

In 1907 Henry Adams wrote *The Education of Henry Adams*, in which he says that he seemed to be equipped for twentieth-century problems with an eighteenth-century education. It is in part at this sort of dilemma that John Dewey and his instrumentalism as applied to education has been driving, for ideas ought to be instruments by which the present world is bettered. Yet practical ideas, which are merely pragmatic in creating better material circumstances, are not sufficient for an educational philosophy.

In contrast to the type of educational philosophy which aims at the practical, Robert M. Hutchins has written *The University of Utopia*, which he begins by saying: "This book is about the hazards of education in the United States. Education in the United States is a wonderful thing. But it



faces at the moment certain peculiar dangers. The principal ones seem to be those associated with industrialization, specialization, philosophical diversity, and social and political conformity." He then states the purpose of education: "The object of the educational system, taken as a whole, is not to produce hands for industry or to teach the young how to make a living. It is to produce responsible citizens."

Our Christian colleges should primarily be educating intelligent, responsible citizens, who are brought into acquaintance with the best minds of the past and the present. They should be so accustomed to a college community, in which the normative Christian values are lived at their best, that upon graduation they have high standards to appreciate the good, the true, and the beautiful. And yet, if the college is to be something more than an ivory tower, its students should have found in their educational experiences there what they *can* do, and *want* to do, best, and to start developing those skills in such a way that they can apply them practically to the earning of a livelihood. While "the lesson of life is to learn what the centuries have to say to the hours," it is also the adding of the learning of the hours to give us citizens who can go out and do something both practical and ideational for the world in which they live. Learning how "to make a life" and how "to make a living" go together.

The son of a wealthy and quite social family, whose parents had cherished the day in which the son might step out of college into the family business firm, recently found his parents disturbed. Their son, influenced by the Christian college community, announced to his parents that he was not going into the family business, but that he was going to become a minister of the Christian gospel. No little family furor resulted, but the son was not to be swayed from his decision. Finally the mother saw that

she must give in, and said warmly to her son: "We accede, for we do love you, and want you to do your best. But since you are to become a minister, then strive, my dear, with all your abilities to become at least a bishop!"

The Christian college should be applying its educational philosophy in such a way that its students feel in all vocations and professions the lure of becoming responsible emissaries of Christian values. A student should not be leaving the college corridors saying: "John is to be a minister, but I am to become a banker, or a teacher, or a farmer, or a lawyer, or a doctor." Rather he should be saying as he goes into his work: "I am going out as a *Christian* banker . . . or a *Christian* teacher . . . or a *Christian* farmer . . . or a *Christian* lawyer . . . or a *Christian* doctor." If the Christian college can by its atmosphere impress its students with this kind of temper, its educational philosophy is standing the pragmatic test of Christian values.

Few Christian colleges are able to achieve their high Christian standards, just as few churches seem to obtain the high pattern of love which Paul and Jesus lay down for them as a norm. However, just as the Christian way of life is both a hope and a judgment for the individual Christian and for the church, the high Christian standards which most Christian colleges state are both a hope for their attainment and a judgment upon their present state. It is better for an institution of learning to be striving for an unattainable Christian ideal, than to allow itself to decline into the dregs of a secular mediocrity. "A man's reach should exceed his grasp, else what's a heaven for?" has practical meaning here.

Recently after lecturing to an audience in an eastern city, I was conversing with a woman who was seeking my advice about her giving a certain sum of money to a college. Regarding this particular

college she lamented: "It is not what it was fifty years ago. I am not sure if I should leave my money to it." When I explained to her that no college today is the same as it was fifty years ago, and that most colleges had changed constructively in their attempts to meet modern needs, she replied: "But my college should have remained as it was fifty years ago. It should have been different from other colleges!" Perhaps she felt that she was stating a note of high idealism, but the college to which she referred, with which I had some acquaintance, seemed to me to be doing about as good a job in higher education as any Christian college that I knew.

Christian colleges do need to adapt their curricula, their programs, their flexibility to many of the new needs of a new generation. Yet basically at the core of the Christian college must remain the note that its campus creates an atmosphere, and its teachers produce a motivation, so that those who represent the college are using their talents in trying to make our secular world more sacred. This in reality means that its students and graduates and its teachers dedicate themselves to the difficult task of trying to be Christians in an unchristian society.

### **The students in our Christian colleges must balance reason and feeling in the approach to truth.**

Twenty-five years ago, as I was leaving for a year's graduate study in Germany and England, I received a gracious note from a bishop friend in which he advised me to use my reasoning, my logic, my ability to analyze and to criticize, but he warned me to keep my heart warm and aware of certain values which reason and analysis alone can sometimes lose.

Blaise Pascal was a brilliant mathematician and scientific discoverer in seventeenth-century France. But he felt that the heart could get ahold of certain aspects



of truth: "The heart has its reasons, which reason does not know. We feel it in a thousand things. It is the heart which experiences God, and not reason. This, then, is faith. God is felt by the heart, not by reason." Pascal was desirous that the "whole" of man search for an understanding of life and its values, but basically convinced that man should never leave feeling or the "heart" out of his whole development. The Christian college will remind its students of this approach to truth. A brilliant friend of mine, one of the best-read persons I know, reads Pascal's *Thoughts* each fall in order to regather the proper feel for integrated living.

The value of reason goes hand in hand with the value of feeling. Each needs the other. Plato saw man as a person riding on a chariot, drawn by two horses, the white horse of reason and the black horse of passion; if the black horse of passion is too strong, the chariot will be dragged off the road and destruction will follow. Reason is needed to keep the heart under proper control. It is reason which has helped man both to find truth and to test its worth. Oliver Wendell Holmes, in one of his utterances as "the professor at the breakfast table," is talking about truth: "Truth is tough. It will not break, like a bubble, at a touch; nay, you may kick it about all day, like a football, and it will be round and full at evening." While men have obtained truth through faith and experience, revelation and discovery, reason has been the one factor in man's total make-up which has "kicked truth about." Reason aids the student to think with careful logic, it helps him as a criterion to test truth. It is basic in a student's total development. Reason and the heart must strike a careful balance in a person's educational training.

**The students in our Christian colleges will be taught the value of thinking and living**

**by themselves, and of working cooperatively with other people.**

We in America have been called overactivistic people, more concerned with the fruits of living than with the roots of living. A well-educated person will learn how to use some time to be by himself. Recently a university president told his students in a convocation that each of them should be alone for at least fifteen minutes every day in meditation. After the convocation talk one of his students said to him: "But what in the world can a person think about who spends fifteen minutes a day by himself!"

No great discovery in the scientific laboratory was ever made without hours of solitude; no poet with deep insight into life was ever able to compose without renouncing the crowd to be alone; and similarly no understanding of the artistry of living will ever be accomplished unless a person uses some time to be alone for the purpose of probing into the deeper reason for his existence and the wider use of his talents. George Herbert's words continue to have meaning for us today:

By all means use some time to be alone.  
Salute thyself; see what thy soul doth wear.  
Dare to look into thy chest; for 'tis thy own.

Reflection is necessary for a student. Education should not only teach *how* something is done; but also *why* it is done.

Education in a Christian college will stress the necessary balance of the use of solitude with the performing in a social group. An "alternation" from one to the other is a basic technique in a student's training. We learn *how to think* by ourselves; we understand *how to do* as we work with other people. But each stimulates the other. Marjorie Reeves (vice-president of St. Anne's College, and lecturer in

history at Oxford University, England) feels that the pursuit of knowledge and the training for functioning in society have fallen apart, because they no longer have been held together by the context of Christianity; and that the task of the Christian college is to bring these two together again.

**Both worship and disciplined living aid the student to know truth.**

It has been said that a Christian college does not *have* a religious program. It *is* a religious program. Three hundred years ago at Cambridge University, Erasmus in emphasizing his doctrine of humanism taught that a careful study of the arts and sciences leads to virtue, virtue leads to faith, and faith leads to knowledge of divine things. This doctrine also works the other way: knowledge of divine things which comes from the right kind of faith in God leads a person into the virtuous life; and both a knowledge of divine things and what the virtuous life ought to be should result from the broad teaching of the arts and sciences which are in the curriculum of a Christian college. "Modern man," says Bishop Gerald Ensley, "needs a faith that is consistent with science, strong enough to control science, and brave enough to go beyond science." Such a faith is consistent within the total portrait of the Christian enterprise.

Many were reared on the daily chapel. Occasionally, for some students, this daily discipline seemed an added compulsion. But to others, when after graduation they have reflected upon their college experiences, the chapel experience has loomed as one of the valuable assets of their years spent in a Christian college. I hope I am not overidealizing the value of worship, when I say that the moment of worship, if properly used, can lend the creative urge to a student. It may come in a college chapel, in a laboratory, in a studio. I have an acquaintance whose son,



an outstanding artist, plays lifting classical music as he paints in his studio. George Washington Carver, the great chemist, spent his early morning moments in the fields, gathering specimens for the day's work in the laboratory, but also for meditation to find how God might use him best in his work which ensued that day in the laboratory. To some students in the quiet meditation of a college chapel there will be the sharing of Isaiah's experience in the Temple where, as he senses God's holiness, he feels his mission and says: "Here am I Lord. send me."

Worship must be balanced with disciplined living in the pursuit of truth. Canon Sanday of Christ Church College, Oxford, in speaking one day to his students, said: "Young men, you are going out to do intellectual work. May I remind you that three fourths of intellectual work is sheer drudgery. If you can realize this, then you can make peace with yourselves. But you will discover that out of the other one fourth of your work, which is your creative contribution, you will find the real joy of labor." One of the world's great mural painters is

Frank Salisbury. Of discipline he said: "There were others in my class who had far greater ability than I, but they lacked the discipline of hard work." Charles F. Kettering, after fourteen years and thousands of dollars spent on experiments, was able to take the knock out of gasoline by his discovery of tetra-ethyl lead. "All research is 99.99 per cent failure," he said, "but if you succeed once, you're in."

We need to emphasize for the students in our Christian colleges that worship and discipline work together to bring to a person his feeling of accomplishment of that which is of worth for his world. "Youth," said Sevier Payne, "is the anticipation of joys that will probably never come. Age is the pleasant retrospect of the joys that did come after all." Education at its best in our Christian colleges will help students to get the long look of life. It will teach them how to balance work, play, love and worship.

Two years ago we had in the Graduate School of Theology, Oberlin College, a brilliant exchange student from Germany. A

product of Nazi ideology and a soldier under Hitler, then three years in a Russian concentration camp, he was after these experiences able to finish his theological education in Germany. Then he came as an exchange fellow from Tübingen University to Oberlin. With his gifted sense of humor, he often joked about our activist American churches having fellowship nights with suppers. After returning to Germany, and realizing that something of the warm American fellowship was missing in the German churches, he wrote back to a friend in Oberlin: "What we need in German churches, after all, is a kitchen. so we too can have church suppers!" If foreign students, who come to our American Christian colleges, can catch in various ways something of the spirit which possessed this German student, they can carry back a cementing Christian spirit to their home countries. Much of the American quality of friendly esprit, symbolized by the homely kitchen and the church supper, can be of great aid in uniting those in American colleges with those across the seas.

***Trends and Frontiers in Religious Thought*** by **L. Harold DeWolf**. The Methodist Student Movement, 1955, 139 pages; \$1.50.

The currents sweeping theologi-

cal thought today are of such vigor that protagonists tend to be intemperate and disparage any discussion with a point of view at variance with their own.

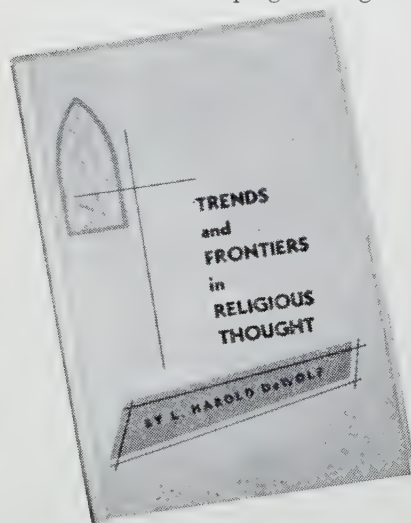
It is refreshing to have a liberal such as Boston University's Harold DeWolf discuss some of the major affirmations of the different Christian theologies without feeling it necessary to disparage their significant contributions.

The frontiers where are met the many varied and sometimes subtle forms of paganism so strong in American life, especially on the college and university campuses, are of such moment that the Christian witness needs to bring to bear every resource rather than debili-

tate itself with civil wars. This little volume should meet the purpose that DeWolf sets forth; namely, of assisting "in cultivating a more intelligent discussion and resultant understanding of the Christian faith among the Christian students and their leaders who man this frontier."

This valuable book has resulted from a series of lectures given in the late fall of 1954 to the seminar of Methodist student workers.

From an examination of our present cultural situation, Dr. DeWolf has analyzed the liberal and naturalistic accommodations, the fundamentalist reaction, the neo-orthodox reaction, old and new agreements, and the road ahead.



**ORDER from Methodist Student Movement**  
**Box 871, Nashville 2, Tennessee**



# THE CHRISTIAN IMPRINT

by FRED P. CORSON

ABINGDON PRESS, NEW YORK

AND NASHVILLE, 1955, \$2.50

reviewed by

Myron F. Wicke

*The Christian Imprint*, most recent book from the pen of Bishop Fred P. Corson, is a thoughtful, readable study of Christian education in all its expressions—in the home, school, church and community. It is a book which will prove helpful to parents, to teachers, to church workers, and to religious leaders everywhere. The author, as every Methodist knows, is a man of unusually wide experience having been parent, pastor, and college president. He is bishop of the Philadelphia Area and president of the Board of Education of The Methodist Church.

*The Christian Imprint* deals with the necessity and the hope of Christian education. It is a necessity, as the author sees it, because the "struggle for our youth is now on." The tremendous implications of this struggle are described in realistic and objective terms. The hope of Christian education is that the Christian imprint can be placed upon enough people, a saving remnant at least, that tomorrow will be better, more Christian, than today.

Bishop Corson understands that education often fails because its aims are inadequate or wrong. He shows with clarity and force, however, that the realization of sound educational goals must always be localized in the teacher, in whatever station he may find himself. "What you want in the nation, you must put into the schools," said Humboldt. Another has added "What you want in the schools, you must put into the teachers." Bishop Corson's book points out that we are all teachers, soon or late, and that in a challenging and

ultimate sense, something of tomorrow rests in our hands.

*The Christian Imprint* has material for dozens of sermons, and for everyone's "long, long thoughts." The passages which follow only suggest how quotable, how readable is the entire book.

*The struggle for the possession of our young is now on. The issue is clearly drawn. The question raised about the control of the coin symbolizes the determining factor in the possession of our youth. Whether they shall be Christ's or Caesar's, the children of darkness or the children of light, followers of God or slaves to Mammon, depends, as Jesus pointed out in regard to the coin, on whose imprint they bear.*

*Without education at its best man can never experience the realization of his best. Nevertheless, with only knowledge and skills to turn to, life always falls below its capacity for betterment. Education alone cannot save the world, and it should not be expected to. But without education for all, the world cannot be saved.*

*Educators and those to be educated often make the mistake of looking on new methods as final rather than experimental. So they throw out the old before the new has a chance to prove itself, only to discover, after the damage is done, that it doesn't work and the pupil pays for it. We seek to overcome one evil and lose sight of the other evils which our new methods often create. Making education interesting and easy are commendable objectives, but when the process produces ignorance as it has in the field of English and mathematics and in the content of religious education it becomes both harmful and demoralizing.*

*The good life depends ultimately upon moral patriotism. Great teach-*

*ing not only inspires the search for truth but also quickens the application of it to life. Here is where both democracy and Christianity have failed. Scholarship has not been touched with the fire of moral patriotism. We have the power of knowledge, but we lack the power of moral compulsion.*

*A better world is made by better people. Thus what we teach about the world and the life which must be lived in it has a major bearing on maintaining the imprint of the good life while living in that world. The problem is not to produce a life to be lived in a perfect world, but to develop a life which can express its highest qualities in an alien and hostile world.*

*What then is the finished work of all Christian education? What is the goal which each factor influencing the outcome must keep clearly in mind? Paul, the father of Christian education and a qualified expert in its application to life, said that it was a full-grown man, mature in Christ. Always the goal of Christian education is a special person, an individual with personality distinctions which set him apart and easily identify him. No expertness of skill and no combination of resources can substitute for a person-centered concern in education in either the home or the school if the producing of a special person is the outcome sought.*

*Just as a picture is worth ten thousand words, so one consistently good life can silence the doubts of an inquiring age in revolt against tradition. Christian education has that person both in the original and in reproductions. The Christian imprint is best because in life it works out best. And all of us as molders of others can look with assurance to the permanence of our handiwork if its value can be seen in us.*



We have received a great deal of help from the information about summer service projects which you carried in the February issue of MOTIVE. We have always benefited from this. But it seems that the coverage which you had in this February has helped a great deal more than ever before. We want to express appreciation for what you have done.

—**R. C. Singleton**  
*Board of Missions*

I would like to express to you the feeling of gratitude which the students have voiced from time to time as to the quality of your publication. We wish you continued success. We thought the April issue was especially good.

—**Harold P. Wayman, Pastor**  
*New Brunswick, New Jersey*

You may be interested in this comment by a Swiss student, Mark Winiger, who was with us, now returned to Switzerland. He said that MOTIVE was the first paper or magazine aimed at college people that made him think. He added that he didn't always agree, but that when he disagreed he felt that he was being treated as an honorable and valuable opponent.

—**John Rozeboom, Pastor**  
*Michigan*

I have just completed reading the April issue of MOTIVE. I think it's the best issue I've run across in a long time.

—**B. C. Goodwin, Jr., Pastor**  
*Oklahoma*

We have two subscriptions to MOTIVE, one of which has expired . . . please renew both for a year. Several of the men here say that MOTIVE is the best magazine that comes into this prison. It is particularly valuable to men who have rebelled against a conformist religion—of whom we have many.

—**Samuel G. Beers, Chaplain**  
*Wisconsin State Prison*

# mr. pastor . . .

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  - ▲ An excellent way for you and your church to keep rapport with your students is to have a copy of MOTIVE handy in the pastor's study or your church library or both. MOTIVE is especially helpful in counseling students.
- Read what other pastors say about MOTIVE in the adjoining column.
- ▲ MOTIVE is the official magazine of the Methodist Student Movement and is the only magazine published by our church which deliberately relates Christianity to the campus scene. Read by students, faculty, graduate students, pastors, and others who work with students.

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We will bill your church treasurer, if desired. MOTIVE is published during the school year, October through May. (No summer issues.) Order now your subscription in time to begin the new school year.

**MOTIVE, Box 871, Nashville 2, Tenn.**



# At Our Methodist Colleges

## 11th Institute of Higher Education

*How are youth to learn to govern themselves if they are not permitted to make errors? How can a college build and maintain a good faculty? What are the best ways of improving college teaching? What are the responsibilities of the college administration in the field of spiritual leadership?*

These were among hundreds of questions which busy college and university officials heard discussed at the Eleventh Institute of Higher Education in Nashville, Tenn., July 25-28. The Institute, sponsored by the Division of Educational Institutions of the Methodist Board of Education and Scarritt College in cooperation with various other church agencies, brought to Nashville nearly 300 administrative officers of church-related colleges. These included presidents, finance officers, deans, directors of public relations, admissions officers, business managers, directors of campus religious life, and others. They obtained individual counsel on matters of public relations, personnel, business management, and other problems.

They heard some of the nation's outstanding leaders discuss topics of college life and work.

Said Dr. A. J. Brumbaugh, Director of the Study, Council for the Study of Higher Education in Florida: "A campus community should constitute a laboratory of experience in democratic living. This calls into sharp focus a paternalistic administrative philosophy that prevails on some cam-

puses. The value of student government is frequently questioned because students are immature, erratic, and inexperienced. As a consequence they frequently make errors in their judicial decisions and resort to forms of political manipulation in carrying on their elections.

"But how are youth to learn to govern themselves if they are not permitted to make errors? Is the existence of politics on the campus a more serious matter than the existence of politics in our society at large? The regimentation of students not only tends to suppress the development of a sense of responsibility but frequently is an incentive to revolt against authority. One of the great educational values of college life is learning to live effectively with others of different social backgrounds, points of view, and outlook on life."

Hodding Carter, editor, The Greenville (Miss.) *Delta Democrat-Times*, urged the educators to combat the extremes of "bigness, standardization, mediocrity, conformity, and glorification of a mechanistic society" which, he said, could destroy the spiritual aspect of American life. "You need to say, 'I know what I believe—I know what is right—nothing on God's earth will stop me from doing that.'"

Some other comments:

Francis J. Brown, staff associate, American Council on Education, Washington, D. C.: "Congressional committees are continuing their investigations of subversive

activities, but the climate has materially changed for the better."

Clarence E. Ficken, dean, Ohio Wesleyan University, Delaware, Ohio: "The kind of faculty which is worth building wants to know that it is working in an atmosphere of freedom and not one of servile conformity. The basic undertaking in a liberal arts college should, therefore, be that of teaching young people *how* to think rather than *what* to think. It is equally important for the instructor to be committed to 'the Christian purpose of the institution' and to 'a constant effort to live life on the highest plane of Christian idealism.' It is the special assignment of the administration to see that there is a constant 'attempt to realize Christian ideals in all the corporate activities of the college.'"

William G. Avirett, Special Assistant to the President, Carnegie Endowment for International Peace, New York City: "If a college is to pay its bills, it must rely on public understanding to close the gap between outgo and income. Public relations means public understanding. When faculty members object to the cost of a public relations program, they are indirectly objecting to being paid.

"Although it may be necessary to state the case in these cold-blooded and practical terms, the case should really be stated in terms of moral obligation. A college has the responsibility of informing the public for two reasons: (1) the public is entitled to know how well any one college is performing its share of the common task; and (2) the public is entitled to have some of the current confusion cleared up as to what all our colleges can reasonably be expected to do."

Harold R. W. Benjamin, Professor of Education and Chairman of the Division of Social Foundations of Education at George Peabody College for Teachers, Nashville, Tenn.: "A college curriculum



DR. JOHN O. GROSS, RIGHT, AND PRESIDENT HURST R. ANDERSON OF AMERICAN UNIVERSITY TALK WITH DR. A. J. BRUMBAUGH, CENTER, BETWEEN SESSIONS AT THE INSTITUTE OF HIGHER EDUCATION. DR. BRUMBAUGH, WHO DELIVERED DAILY ADDRESSES ON "PROBLEMS IN EDUCATIONAL ADMINISTRATION," IS DIRECTOR OF THE STUDY COUNCIL FOR THE STUDY OF HIGHER EDUCATION IN FLORIDA.

that does not lead students to want to do the jobs their people need to have done has not been adequately taught. It is not a curriculum in action; it is a game of academic marbles.

"Does this sound as though I am arguing for a college curriculum to serve only a relatively unchanging society, a static culture? God forbid that it should, for I am persuaded that a curriculum properly constructed and taught for our kind of culture will produce men and women who can and will make needed changes in the culture. The highway of history is littered with the wrecks of societies that did not provide for such changes.

"... societies have existences analogous to individual organisms. They are born, they live, and they die. They first see the light of day in an atmosphere of freedom of learning and clear-cut, simple, practical purposes of learning. They attain maturity with an increasing machinery for restricting freedom of learning and a growing complexity of the goals of learning. They move into senile decay and eventual death as they lose all freedom of learning and make their goals so complex they cease to be understandable objectives of education and become mumbling incantations to the idol of erudition for its own sake.

"That is why a young culture writes poems, a middle-aged culture studies them carefully, but an old culture is content simply to repeat them with reverence. That is why a young culture builds bridges, a mature culture copies them and uses them admiringly, while an old culture collects pictures of them. That is why a young



DEAN LEROY VOGEL OF CENTENARY COLLEGE, PRESIDENT LUTHER L. GOBBEL OF LAMBETH COLLEGE, DEAN FRANK G. LANKARD OF BALDWIN-WALLACE COLLEGE, AND PRESIDENT JOE J. MICKLE OF CENTENARY COLLEGE LED THE WORKSHOP DISCUSSION FOLLOWING DR. CLARENCE E. FICKEN'S ADDRESS ON "BUILDING A FACULTY." DR. FICKEN, FAR RIGHT, IS DEAN AT OHIO WESLEYAN UNIVERSITY.



COLLEGE REPRESENTATIVES AT THE INSTITUTE OF HIGHER EDUCATION DISCUSS THE STATISTICAL SUMMARY FOR EDUCATIONAL INSTITUTIONS PUBLISHED BY THE BOARD OF EDUCATION WITH DR. FRANCIS J. BROWN, STAFF ASSOCIATE, AMERICAN COUNCIL ON EDUCATION. LEFT TO RIGHT, ARE J. RICHARD PALMER, PRESIDENT OF WESTMINSTER COLLEGE; DR. BROWN; A. W. DENT, PRESIDENT OF DILLARD UNIVERSITY; AND CHARLES R. WIMMER, DEAN AT HAMLINE UNIVERSITY.



culture has educational institutions that serve society, a grown-up culture has some that do and some that do not serve society and is beginning to suspect that the latter

are really the more aristocratic, while an old culture is commonly piped to its grave with tunes in honor of curricula that never served any useful purpose."



ARCHITECTS WALK C. JONES, JR., OF MEMPHIS, TENNESSEE, AND BEN F. MCMURRY, JR., OF KNOXVILLE, TENNESSEE, ILLUSTRATED THEIR PRESENTATION OF "TRENDS IN COLLEGE AND UNIVERSITY ARCHITECTURE" WITH SLIDES.



NINE METHODIST-RELATED SCHOOLS RECEIVED CERTIFICATES OF MERIT FOR THEIR EXHIBITS OF PUBLICATIONS, WHICH WERE EVALUATED BY JUDGES ON THE BASIS OF ATTRACTIVENESS AND EFFECTIVENESS IN

REFLECTING STATED PURPOSES OF THE INSTITUTIONS. PICTURED HERE IS DR. CHARLES T. THRIFT, JR., VICE PRESIDENT OF FLORIDA SOUTHERN COLLEGE, WITH HIS SCHOOL'S EXHIBIT. OTHERS AWARDED



CERTIFICATES OF MERIT WERE BALDWIN-WALLACE COLLEGE, CENTENARY COLLEGE OF LOUISIANA, DICKINSON COLLEGE, ILLINOIS WESLEYAN UNIVERSITY, LAWRENCE COLLEGE, OKLAHOMA CITY UNIVERSITY, SOUTHERN METHODIST UNIVERSITY, AND WOFFORD COLLEGE.

## Feature

American college students are showing more interest in religion than they have for decades. They are asking questions of greater depth and intensity, but at the same time are showing considerable caution about the kind of religious faith they will accept.

This is consensus of leaders of University Christian Mission, a National Council of Churches program, which last year reached 60,000 students on 22 U. S. college campuses with an appeal to a new understanding of their Christian responsibilities and commitment to more active churchmanship.

The new interest is evidenced not only by more students taking religious studies, but in questions of a general cross section of students on the average American campus. Dr. John Oliver Nelson, chairman, told members of its

executive committee at their annual meeting in June.

Dr. Nelson, professor of Christian Vocation at Yale Divinity School, attributed the increased interest to "general world uncertainty" and a "recognition that science has not measured up" in providing answers to questions students are asking.

"More and more students are coming to the realization that religion has something tremendous to say in the present world struggle," the educator commented.

The new interest is also partially due, he said, to the increasing concern about the role of religion in higher education on the part of college faculty and administration and to greater insights about the meaning of Christian vocation in daily life.

The caution of the average student in his approach to religion can be traced to "a rather wide-

spread fear of being tagged as either too conservative or too liberal," Dr. Nelson said.

"Student leaders in both liberal and conservative groups on many campuses are stepping up their campaigns to recruit new members; consequently the student who is uncommitted to either is caught in a cross fire of pressure between the two.

"There is an understandable reluctance on the part of students to become involved with one or the other, until they have had an opportunity to examine thoroughly the claims of both."

The UCM program sent out 22 teams of clerical and lay leaders who held five-day evangelical programs on campuses in 16 states during the 1954-55 academic year.

Among these leaders were Dr. Arthur Compton, St. Louis, Mo., Nobel Peace Prize winner for his



work in physics, now a member of Washington University faculty; Dr. Vere Loper, Berkeley, Calif., former moderator of Congregational-Christian Churches; Dr. L. D. Haskew, School of Education dean at University of Texas, Austin; Colonel Francis Pickens Miller, Charlottesville, Va., one-time Virginia gubernatorial candidate; U. S. Congressman Brooks Hays, of Arkansas; Dr. W. A. Welsh, minister of East Dallas Christian Church, Dallas, Texas; and Dr. Arthur Kinsolving, rector of St. James Protestant Episcopal Church, New York, and immediate past chairman of the program.

The Rev. James L. Stoner, program director, noted in his annual report that the teams held or participated in a total of 1,400 separate meetings, seminars and discussion sessions. Preparations for visits on most campuses are made by "committees of 100," composed of both students and faculty.

The University Christian Mission, begun in 1938, has conducted visitation programs on nearly 300 campuses in all.

During the 1955-56 academic year team visits will be reduced somewhat to make way for a greatly expanded advisory service which will reach 350 campuses, Mr. Stoner said. Advisory service includes recommendation of speakers, aid in building individual campus programs, and conducting workshops.

## Personals

**Dr. John W. Long** observed his thirty-third anniversary as president of Lycoming College October 18, 1954; he retired June 30, 1955. His long tenure at Lycoming had earned for him the distinctive title, "dean of Methodist-related colleges."



Lycoming College developed both physically and educationally under the guidance of Dr. Long. Ordained a minister by the Methodist Episcopal Church in 1907, he served pastorates in Pennsylvania before election to presidency of Williamsport Dickinson Seminary (now Lycoming College) in 1921. A junior college was added in 1929; the present four-year college in 1947.

Among many buildings erected during his administration was the library, costing more than \$300,000, which bears his name.

At a testimonial dinner, May 14, some 350 persons gathered in Williamsport, Pennsylvania, to honor this administrator. Principal speaker, Drew University President Fred G. Holloway, described Dr. Long's career and accomplishments, "without parallel—to my knowledge—in the field of education." Program also featured presentation of \$1,000 bill, raised by his many friends, by the Honorable Robert F. Rich, board of directors president.

Dr. Long is now serving as president emeritus of the college.

(Dr. D. Frederick Wertz's election to presidency as of July 1, announced in January-February *Church and Campus*.)

**Dr. Law Sone**, who in 1935 became the youngest president in

history of Texas Wesleyan College, now is Texas' oldest college president in point of service. Distinction came to the 52-year-old educator on June 1, when Dr. Thomas Taylor retired as president of Howard Payne College, Brownwood.

Dr. Sone begins his twenty-first year as TWC president November 12. Says Board of Trustees President Ed L. Baker: "Dr. Sone took the college when it looked as if it would have to close. The school had an endowment of only \$84,000. Today its endowment is \$1,200,000."

**Dr. Guy E. Snively**, after 17 years of national education work and a year of retirement, has returned to Birmingham-Southern College as chancellor and president pro tem.

He served the school as president from 1921-1938. Since then, he had been executive secretary of the Association of American Colleges. Retirement gave him opportunity to write *The Church and the Four Year College*, to be published by Harper & Brothers this fall; and to serve as consultant to a half-dozen colleges.

Six of Dr. Snively's former students at Birmingham-Southern are now presidents of Methodist colleges: Hubert Searcy, Huntingdon College; Waights G. Henry, La-Grange College; Perry B. James, Athens College; Albert W. Ray, Andrew College; Virgil B. McCain, Snead Junior College; and Cecil W. Robbins, Louisburg College.

**Mr. Robbins** assumed presidency of Louisburg on July 1, succeeding Dr. Samuel M. Holton, president since 1947, who resigned last October. Mr. Robbins held pastorates in North Carolina for 16 years, before becoming editor of the *North Carolina Christian Advocate* in 1949.

**The Rev. Horace N. Barker** is president of Hiwassee College. A member of Holston Conference, he was serving First Church in Abingdon, Virginia, at the time of





BISHOP CHARLES WESLEY BRASHARES (LEFT) OF THE CHICAGO AREA CLAPS THE HAND OF REV. WESLEY M. WESTERBERG OF KENDALL COLLEGE IN FELLOWSHIP AFTER HE HAS CHARGED HIM WITH HIS NEW OBLIGATIONS AS THE SECOND PRESIDENT OF THE COLLEGE. OCCASION WAS THE INAUGURAL SERVICE HELD AT COVENANT METHODIST CHURCH, EVANSTON. LOOKING ON IS RAYMOND I. GERALDSON, PRESIDENT OF THE BOARD OF DIRECTORS OF THE COLLEGE, WHO PRESENTED THE PRESIDENT TO THE BISHOP FOR THE INDUCTION CEREMONY.

his election. He is a member of the Barker family, which last October was chosen "Methodist Family of the Year" at the national Family Life Conference in Cleveland, Ohio.

**Dr. J. J. Seabrook** will succeed Dr. M. S. Davage as president of Huston-Tillotson College, September 1. Dr. Davage will become president emeritus. Active in educational work since 1930, Dr. Seabrook has been president of Clafin College since 1945.

**Dr. Lawrence Lee Pelletier** will become the sixteenth president of Allegheny College at the beginning of the 1955-56 academic year. Currently professor of government at Bowdoin College, Dr. Pelletier succeeds Louis Tomlinson Benezet, who will become president of Colorado College.

**Dr. Norman L. Trott** was elected president of Westminster Theological Seminary by the Board of Governors on June 1. A member of the Baltimore Conference and delegate-elect to the 1956 General Conference, Dr. Trott had been superintendent of

the Baltimore South District since 1950.

MOTIVE'S MANAGING EDITOR, REV. HENRY KOESTLINE, SHOWS A NEW BROCHURE TO MISS HARRIET FLOYD, PRESIDENT OF THE WESLEY FOUNDATION AT WINTHROP COLLEGE, ROCK HILL, S. C., WHILE MISS HELEN CROTWELL, DIRECTOR OF THE FOUNDATION, LOOKS ON. THE BROCHURE TITLED, "THE WINTHROP STORY," TELLS HOW WINTHROP LEADS ALL METHODIST STUDENT GROUPS IN THE UNITED STATES IN THE NUMBER OF MOTIVE SUBSCRIPTIONS PURCHASED. WINTHROP'S LIST OF SUBSCRIBERS TOTALS 207.



**President Hurst R. Anderson** of American University has been appointed first chairman of the Advisory Corrections Council by Attorney General Herbert Brownell, Jr. Council authorized by Youth Corrections Act to consider problems of treatment and correction of all offenders against the U. S.

**Selected:** Umphrey Lee, to College of Electors of Hall of Fame for Great Americans, by New York University. He is Southern Methodist University chancellor.

**Elected:** Oliver H. Bimson, vice president and dean of Simpson College, as president of North Central Association of Academic Deans.

**Died:** Bishop Lewis Oliver Hartman, June 30, after short hospital illness. Served Boston Area before retirement in 1948; since then, as visiting professor of ecumenical Christianity and teacher of ministerial ethics, Boston University School of Theology.

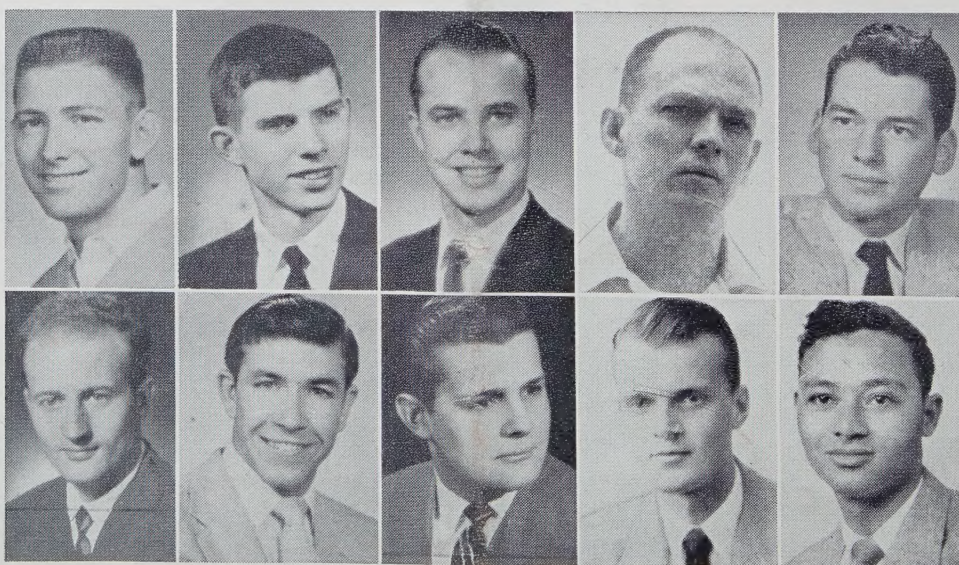


## New Graduate Scholarships for Methodists

Two new types of national scholarships are being initiated this year by the Division of Educational Institutions—the **Bishop James C. Baker Graduate Award** and the **National Methodist Scholarship Seminary Awards**. The Bishop James C. Baker Graduate Awards, named in honor of Bishop Baker, who was a pioneer in the Wesley Foundation movement, will provide five graduate awards of \$1,000 each, the awards being made to Ph.D. candidates who were selected through a nationwide competition. Individuals receiving these awards were chosen also on the basis of their desire to teach in one of the institutions of higher education of the church, and on the basis of leadership ability, academic standing, promise of usefulness, churchmanship, character, personality, and need.

Recipients will be required to assist in the leadership of the Wesley Foundation at the state university at which they are continuing their graduate work. Those receiving the awards for 1955-56 are as follows: Norman J. Frisch, University of Michigan; Thomas V. Gilpatrick, University of Chicago; William Paul Jones, Yale University; Harold F. Rowe, University of Tennessee; Paul B. Yale, Harvard University.

The second development in the area of scholarships is the new **National Methodist Scholarship Seminary Award**. Students for these awards are elected by their respective seminary faculties from their first-year classes, and are chosen on the basis of their promise of usefulness for the pastoral ministry. One of these awards has been designated for each of our ten Methodist seminaries with the provision that each student will receive a cash stipend of \$500 provided he also participates in a two-week travel seminar that will take him to the headquarters of our various church boards and agencies. This year the group of ten assembled in Washington, D. C., September 1st under the leadership of Dr. Stanley H. Martin, Director of the Methodist Student Loan and Scholarship Fund, and proceeded to New York City, Chicago, Illinois, and Nashville, Tennessee, where they are spending two full weeks in a careful study of the general program of the church. Those receiving National Methodist Scholarship Seminary Awards for 1955-56 are as follows: John Eldridge Bevan, David Wendell Butler, Donald R. Buckey, Buford Allen Dickinson, James A. Farrell, Robert John Klein, Charles Elbert Munden III, Alton R. Pope, Dwight Moody Smith, Jr., Walter Willis, Jr.



BEVAN  
BUTLER

BUCKEY  
DICKINSON

FARRELL  
KLEIN

MUNDEN  
POPE

SMITH  
WILLIS